

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MARCH 12, 1914

NEW SERIES, VOL. XVI, NO. 11

KINGDOM BRIEFS

The truest symptom of a "withered hand" is failure to reach the pocket.—Ex.

The sermon of Secretary Lawrence at Clinton ten days ago is still being heard from in echoes of appreciation.

This is a communication that came to us through the mail: "The Baptist Record Please do not send me any more of your papers they air too high"—Surely "out of sight."

The First church, Hattiesburg, made their offering to foreign missions last Sunday and begin their protracted meeting next Sunday, J. B. Leavell preaching and Brother Scholfield leading the singing.

The new Convention Normal Manual in the Sunday School Teacher Training course has the questions printed and bound with the book, being placed at the end of each chapter. This is a great improvement.

W. E. Holcomb was with Pastor Eddleman at Griffith Memorial church, Jackson, last week in a Sunday School Institute. A large number of teachers took the training course, meetings being held every night.

The Pelahatchie church on last Sunday made its offering for home missions. The pastor asked for \$100 and when it is all in the committee says that the amount will be raised. A good part of it was given in cash.

The church at Murfreesboro, Tenn., has purchased a lot for \$10,000 and will build a new church to accommodate the enlarged congregation. Several Mississippians have been pastors here: Z. T. Leavell, W. M. Burr, I. A. Hailey and P. I. Lipsey.

Some of our readers have doubtless received a "chain prayer" to be repeated so many days and passed on to others. It is a form of superstition that doubtless originated in Romanism, and should be given no encouragement by people with genuine faith in God.

When, a hundred years ago, Baptists organized for the prosecution of foreign missions, they numbered less than two hundred thousand. Up to that time they had increased very slowly; but when they began to plan and work for the salvation of the world they began to increase more rapidly, and now they number more than five millions. God still has use for Baptists.—Ex.

Surgery has made great strides in our generation, so that it is claimed a vital organ may be removed from a man who has died a violent death and be substituted for a diseased organ in another man who can thus become well and strong. Long ago God said, "I will take away your stony heart and give you a heart of flesh." In the death of Christ on the cross this was made possible and by faith in Him is made real in us; for the heart of love in our God is made to beat in us and we live anew, live His life and reproduce the work of Christ in our day.

Mrs. Bessie Russell, with her daughter, of the Woman's College, at Hattiesburg, pays for and sends The Baptist Record to four families who would not otherwise receive it. She is a widow who is making her own way and helping others. She says, "We do not see how any family can afford to do without The Record. It gets better with each number." We appreciate deeply the kind words and hope her noble example may stimulate others.

Mississippi is asked to raise:

For Foreign Missions ...	\$42,000.00
For Home Missions	31,000.00

Raised to March 1, Foreign Missions	6,742.60
Rec'd since March 1, Foreign Missions	466.00

Total	\$ 7,208.60
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Raised to March 1, Home Missions	5,688.92
Rec'd since March 1, Home Missions	134.81

Total	\$ 5,823.73
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Yet due Foreign Missions	\$34,791.40
Yet due Home Missions..	25,176.27

The Baptist churches of New Orleans began Sunday meetings in all their churches, the Home Board evangelists, both preachers and singers, leading in the work. It would be well for people everywhere to join in earnest prayer for them and this needy field.

Some of the editors of secular papers are tearing their hair in the effort to show how anxious they are to fight Mexico, who if the dogs of war were loosed would take to the cellar if the barking should begin. They do not want to fight, but are willing for other folks to butcher one another; if they may put a few pickles in their pockets. The president is pursuing a wise policy of peace as long as there is hope of maintaining it with honor.

When the disciples asked Jesus to teach them how to pray, He told them we learn to pray by praying. The kindergarten maxim that we learn to do by doing was anticipated by Jesus centuries before kindergarten came into being. He told them to go to praying and they would get what they wanted. The other method of teaching children by object lessons, by showing them things was also used all through the Bible, beginning with the tree of life and the tree of the knowledge of good and evil back in the garden of Eden.

O. B. Taylor, county attorney of Hinds, is going to be a candidate for chancellor of his district. His record is as good as the best.

Dr. R. L. Gillon, pastor at Gulfport, assisted in a meeting at Milan, Tenn., in which twenty were received into the church, and other good done.

The sins of the fathers are visited upon the third and fourth generation. If one makes a pig of himself in eating, his dyspepsia will sour the disposition of his grandchildren and great-grandchildren.

Dr. A. C. Watkins resigns at Bastrop, La., to take up enlistment work under the Home Board. His address is now Mansfield, La. He is one of our Mississippians who has done mission work in many places.

Deacon Owen, of Columbus, reports a fine beginning at Columbus Sunday of their new pastor, Brother Vipperman. The church paid the last of the old debt. The preacher met all their expectations and was given a glad hearing.

The register of men attending the recent convention in Jackson, shows 502 present from points out of Jackson. Thirty-nine associations were represented. Brother S. R. Whitten, chairman of the steering committee, makes a most business-like report.

There has just been issued in tract form the sermon of J. P. Williams on "The Baptist Position," which was preached at Pearl Leaf Association and published by request first in The Baptist Record. It will do great good and may be had of the author at Collins, Miss.

We are in receipt of a copy of resolutions passed by the Brooksville church with reference to Brother W. G. Mahaffey. They are justly complimentary, speaking of his leadership in building a new house, of his faithful denunciation of sin, his efficiency in soul-winning and the loyal support of his wife in the work. "This witness is true."

"Cardinal" Gibbons in New Orleans gave out an interview in which he spoke of prohibition being impossible in a Christian country because the people want to drink. He said it might work in a Mohammedan country. This poor old dressed-like-a-woman creature doesn't know what Christianity is. The more Christian a country is the more certain prohibition is.

The Baptist Standard has a write-up of W. A. Hewitt, who went from Columbus, Miss., to Dallas, Texas. Many good things are said about him and all deserved. This speaks for itself: In two years there has been a net growth of 500 and the Sunday School has grown from 150 to 950. There are additions at nearly every service. They are to build a \$75,000 house, having already built a \$6,000 pastor's home. That's just like him. You'd almost know who it was if his name wasn't there. May his kind increase.

CONTRIBUTED ARTICLES

REPLY TO FIFTY WOMEN CHURCHGOERS.

Alber R. Bond, D. D.

The March issue of the Woman's Home Companion contains Mr. Bruce Barton's article upon "Why Fifty Women Go to Church," which supplements the one in the February number. These two articles deserve a wide reading because of their sane judgment and presentation of a vital subject. I offer the following interpretation of these responses with the hope of aiding in the appreciation of the great current of religious life that gives rise to these answers of the women.

1. The respondents are club women who gladly confess their debt to the church in training them for club leadership. These women represent the vast number of club women who are now exerting such great influences in a variety of ways as they touch life at many vital points—literary, social, economic, arts and crafts, industrial, educational, etc. They claim that the club woman has not broken faith with the church but rather honors the church not only for its place in her own religious convictions but as the factor of culture that has fitted her for leadership in her club life. Back in the small society for women in the church she learned to take her part in public expression of thoughts and in control of movements. One might wonder if the character of the answers would have been materially changed, if the responses had been secured from non-club women.

2. The respondents recognize the force of habit and a consequent sense of duty in the matter of church attendance that develop into a conviction of loyalty to the church as an institution. Habit plays a large part in the formation of character; these women had been trained to secure its benefits. Through habit and the unconscious influence of church life had come the sense of duty to the church, that later tasks and amusements could not entirely displace. They fulfil their church vows because of duty and in obeying duty find an increasing loyalty to Christ and the church.

3. The respondents find in the church a spiritualizing dynamic that gives needful energy for the duties of the week and also the occasion for the soul's satisfaction in communion with God. The monotony of repeated duties, the numberless humdrums of the everyday life, the perplexities of family life—all these call for a spiritual force that needs stated recharging; these women find the worship of the church the place to renew their dynamic. They also yearn for touch with God in a spiritual fellowship that is the peculiar function of public worship. Herein may be found a sublime recognition of the age-long ministry of the church—to fit persons for daily tasks and to bring the soul into contact with God. In

a variety of ways these women express this fundamental.

4. The respondents see in the church the socializing and humanizing force for the community life. The church of today ministers to the need of the entire community but not so directly as in other days. Formerly the church was the center of the social and intellectual life of the community, but now it touches less directly these phases of life, and yet its influence is dominant, for a community without church privileges is undesirable and even dangerous. The church is recognized as a stronger police force than the officer of the law; the deterrent power is more potent than civic punishment. In every section the church people are the leaders for civic, economic or legal improvement, while in matters benevolent the first appeal is to the minister and the church.

5. The respondents recognize the readjustments in modern life and trust in the competency of the church to meet the changed conditions. The student of history and current events readily discovers the changing order and yet does not lose faith in the power of the church to conform its methods of ministry and service to satisfy the new demands. But this is no more than has always been the case. Each new age, if not each generation, presents its specialty of problems. It is true, perhaps, that the wonders in the material mastership of men over all forces of nature will have created a more marked change in life conditions than for any previous age, but the church has abundantly demonstrated her power to adapt message and service to new conditions. Hence, these women believe that the future holds no problem that may not dissolve before the consecrated thought of the church life. Forms of worship and service may change but the vitality of the ministry of truth will abide.

Aberdeen, Miss.

THE ASSOCIATION-TO-ASSOCIATION CAMPAIGN.

The association-to-association campaign is now on in Mississippi. The beginning was made at Florence, in the Rankin County Association, last Friday. The programs could not be gotten out in time to get this meeting before the churches all over the association. But all things considered, the attendance was good and the meeting a success.

Brethren Graves, Wall, Chastain and Lacy were present and all stirred our hearts in a great way. The brethren will bring a great blessing wherever they go.

Miss Lackey was a great inspiration to the women and led them to undertake definite work which will mean much for our Lord.

In my judgment the association-to-association campaign is one of the most important steps yet taken by our boards. I believe

it will accomplish more than the church-to-church campaign. I urge the brethren everywhere to make much of this campaign. Our greatest need today is first to reach and enlist the leaders in our associations. I want to urge, too, that Missionary Day in the Sunday Schools be made a great day. Begin to plan for it now. The sooner you begin preparation for it the better.

Let prayer be made every day for the success of the association-to-association campaign and Missionary Day in the Sunday Schools. May a great spirit of prayer come upon us all. Let us quit playing at religion and set our hands to the tasks before us. We can raise our apportionment. What we can do we ought to do, and what we ought to do, by God's grace we will do, is what I say.

W. S. ALLEN.

Florence, Miss.

A CRISIS IN THE CENTRAL CHINA MISSION.

The board of managers of the A. B. F. M. S. has recently adopted the following resolution:

"That for the purpose of strengthening the work of the society and developing an intensive policy the foreign secretary be instructed to enter into communication with Chinese Christians connected with the Central China Mission, with the Woman's Baptist Foreign Missionary Society and with other missions working in Central China, with the view to transferring the work of this society in that region to some other society or societies under such conditions as will conserve the results of the work already done in the Central China Mission and secure for the Baptist Chinese brethren the necessary pastoral care, all previous action in contravention of this action being hereby repealed."

With all due respect to the splendid service our brethren, the board of managers, are rendering, and with full knowledge of the whole-hearted devotion of our beloved foreign secretary to the work in general and to the problems of our Central China Mission in particular, we beg to differ with them in the above resolution. We do so on the following grounds:

First, it is not in harmony with missionary statesmanship to consider withdrawal from the Chicago of China. In former years criticism was made against the work of the A. B. F. M. S. on the ground that they had neglected to occupy principal centers in China. Our Central China Mission having work in Hanyang and Hankow, is thus entrenched in the very heart of the Chinese nation, we are thus at the greatest crossroads of the republic. The present period offers opportunities of a thousand years. The thought of giving up this, one of the most strategic centers of China, ought not to be considered for a moment.

Second, as the day of interdenominational co-operation has come, missionary work in China will need the corrective influence Baptists can exert at important centers. American Baptists and their representatives owe it to the whole Christian cause in China to give the "Wu-han" center (Wuchang, Hankow

and Hanyang) the Light we have from God. Is this true? Let us illustrate what we mean. The Southern Baptist missionaries in Shantung province for reasons known to themselves did not unite with other denominations in the Mott Conferences, with the result that in the estimation of many the Shantung Conference recommendations to the National Conference showed a lack of balance and proper consideration of soul liberty which for instance the Canton Conference emphasized effectively because missionaries of both the Northern and Southern Boards in that part of China took an active part in the Mott Conference deliberations. It is wrong for any one to suppose that Baptist principles have been accepted or are even thoroughly understood by many denominations in China. The cause of Christianization of China demands that American Baptists stand firm at Wuhan, for a withdrawal on our part from that center will weaken our whole Baptist work in China.

Third, it will be impossible to carry out the recommendation of the board of managers without handing over the Baptist churches to the spiritual care of a Pedo-Baptist denomination. Brethren of the board of managers, you may sell the hospital building at Hanyang, dismiss the schools there and sell the school buildings and the compound, but none of us has the moral right to transfer a Baptist church to another mission. That was tried once before, and the God of Truth spoke through the Baptist churches in no mistaken way. You remember the promising work of the English Baptists in Kamerun which Alfred Saker and his co-workers had established. When Africa was parceled out to the European nations, England, for other concessions more valuable to her, handed the country of Kamerun over to Germany. The English Baptists soon after this made proposals to the Basle Mission to buy the entire plant of this mission from the Baptists. This was done for a sum of many thousand pounds sterling. When the Pedo-Baptist missionaries of the Basle Mission arrived in Kamerun to take over the local churches, they found the Baptist negroes prepared to cross-examine the representatives of the Basle Missionary Society. The African Baptists, finding them not up in some very important biblical truths, refused to consider these new missionaries their spiritual teachers, and forthwith organized several independent Baptist churches as a protest against the sale and transfer. These churches prayed to God for help in their trouble and in due time (several years after) the German Baptists in Berlin through their pastor, Rev. Ed. Sheve, organized a German Baptist Mission Society for the support of this work. Since that time, now between twenty to thirty years, a sum of over \$200,000,000 United States money, coming from our staunch German-American churches, have been sent to Germany and Kamerun as a protest against the wrong against these African churches.

We must not even approach Pedo-Baptists with reference to handing over a single Baptist church. The thing is impossible.

Fourth, foreign missionaries of the A. B. F. M. S. have a moral right to protest against

any possible transfer of a Baptist church to Pedo-Baptist missionaries. Brethren in the homeland, we appeal to you not to put this burden upon your missionaries in China as though there were little or no difference between the ideals of the Baptists and Pedo-Baptists with regard to local churches. Some of your missionaries were brought up in other than the Baptist fold. We became Baptists because of conscience and because of the truths contained in God's Holy Word. We know for a fact that infant baptism and wrong conceptions of the local church are still rife among many missionaries in China. By the act of proposing to place local Baptist churches under the guidance of Pedo-Baptists, we who have come out of Pedo-Baptist churches many years ago find ourselves placed in a wrong position. Remember the words of the great Apostle, "For if I build again the things which I destroyed, I make myself a transgressor." Can you afford to put this burden upon us and thereby bring a great sorrow to your own household?

Fifth, as one of the fraternal delegates who had the privilege to visit the Central China mission last spring, I desire to make a public statement with regard to the splendid evangelistic fervor of the Chinese pastors and preachers of that mission. I understand that there are over fifty men and women waiting to be baptized at Hanyang. I doubt whether there is a center of any of our missions in China, whether Swatow, Ningpo, Shanghai, or Chengtu, where the same number of men and women are ready for baptism. Let us remember that the day we neglect to make evangelistic work our all important duty, "Ichabod" will be written upon our work in China. Do not let us imitate other denominations. Some Pedo-Baptist denominations must depend upon school work, for they do not possess an evangelistic gospel. Let them go their way, but let us preach the gospel of Jesus.

Sixth, it is a tactical error, as it seems to me to say that if we remain in Central China we must raise many thousands of American dollars and become part owners in various educational plants of that center. First things first. The South China mission (Swatow) has over 3,000 Christians, and the Canton mission of the Southern Baptist mission has over 6,000, and yet these two missions, having a Christian constituency of over 10,000, have not asked for a cent of American money for either college or university, and yet some of the strongest men in the Christian ranks of South China are men of the Baptist denomination. If we united with the London Mission at Hankow in a union academy, all our educational needs in Central China would be met for years to come.

We might continue to mention other reasons why the Central China mission should not be given up nor transferred to other missions, but we desire to give the remaining space to a thought or two along constructive lines.

A Plan in Harmony With New Testament Ideals.

After considerable time and thought spent upon this problem of Central China mission, we believe the only way to solve it in harmony with the word of God is by sacrifice.

I do not mean giving of more money on the part of our churches in America; it is more vital than that. The three sister missions (South, East and West China Missions) should be asked to consider the plan of making a contribution of an experienced missionary family from each mission and that these experienced men proceed with their families as soon as possible to Hanyang. Let it be understood by all that the South China mission ought to be the last mission from whom such a sacrifice should be expected, on account of not having received a fair share of new missionaries during the past ten years; but if I know the heart and spirit of the South mission I make bold to say that nothing would be too hard for her to do in order to save our Central China mission. Furthermore, brethren of the board of managers, such an act of sacrifice, exemplifying the very spirit of our Savior, would bind our four China missions together in a bond of common effort and sympathy as nothing else could accomplish. It ought not to be left unsaid that if the Central China mission is closed up because of the necessity of building up educational institutions in other centers, many missionaries will be discouraged in their evangelistic work. As far as South China is concerned, she does not want to be strengthened at the cost of the life of our sister mission in Central China. We will consider self-sacrifice, but we do not want the death of the Central China mission for the fattening of the other three missions. South China does not want to grow that way. We hope it is also true of the East and West China missions.

However, we realize that the board of managers have looked into this problem with great care, and it would be far from our desire to give the impression as though our brethren in the homeland had not felt the weight of responsibility in this matter or that there were no problems with reference to the Central China mission. Something, however, could be said against all our missions; not one is perfect. The case is still open, and that being so, we desire to speak with all frankness, for after the case is once closed it will be our duty to try to do all we can to carry on our individual work in a constructive way.

An Alternative Plan.

Should the board of managers find that the retaining of the Central China mission to be impossible to the best interests of our work, we would then suggest that the Central China mission be handed over to the interior mission of the S. B. C., which is only about twenty-four hours distant from Hanyang by rail. It is unthinkable for some of us who are Baptists to the core and who know the unbiblical positions of the Pedo-Baptists in and about Wu-han, for you in America to plan to hand over local Baptist churches to these denominations. We ask that you do not handicap your missionaries in China by such an act. We are willing to co-operate with all denominations, but not to sell out to them. We have certain truths from God which we know they need and all Christendom needs in order to be sane, biblical and evangelical.—J. S., in Journal and Messenger.

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EDITORIAL.

EVANGELIST OR PHILOSOPHER.

Is the preacher to be an evangelist or a philosopher? The temptation is two-fold to depart from the evangelistic purpose and let the evangelistic passion be out of the heart. In the first place, there is a pleasure and fascination in merely intellectual exercise and growth which may supplant or be a substitute for the deeper religious motive and life. It is not a rare thing for men to satisfy themselves with the acquiring of knowledge or dispensing it; to be carried away with investigating causes and tracing out the relations of things. It is much the same pleasure that a dog has in running a rabbit. He runs it, not because he is hungry, but because he is engaged with an intuitive love of the chase. A boy shoots birds, not because he wants them for his dinner. He loves to see them fall. That is the reason laws have been made against "shot hunters," which limit the number one person may kill in a day. So there are preachers who like to roam the fields of Bible knowledge and enjoy the luxury of finding something new to chase.

This temptation is strengthened by the fact that the Bible and the religion of Jesus really furnish the profoundest philosophy of human life. It explains origins, the origin of the world, of sin, of the races of men. It analyzes motives, its depth in relations of men with men and of man with God, it fathoms mysteries; it touches every phase of life from psychology to mechanics. It furnishes a key to many things; and the temptation becomes strong to study and observe merely that we may know and teach. But medicine was never meant to be studied merely; it exists that it may be practiced, that men may be ministered to and their bodies may be healed. In the same way the religion of Jesus is not a science or philosophy; it is an art, the art of dealing with men and saving them. It is an evangel and the man in the pulpit is to be a true evangelist. The Spirit of the Lord is upon him; he is anointed to preach good tidings to the poor, to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the Lord's year of jubilee. This is as high above the work of a philosopher as the heavens are above the earth, as spirit is above matter, as grace is above law.

The point of view of the preacher is a savior of men, a minister to their needs. He is not—cannot be—different to their salvation; he is willing to be all things to all men if by any means he may save some. He is dealing with men, not things; souls, not mere principles. He can only be fitted for this high task by a clear vision and profound conviction of his own redemption through riches of grace. He must have the new found love of God poured forth into his heart by the Holy Spirit given unto him. He will say with Paul that speaking with

THE BAPTIST RECORD

tongues of men and angels is hollow noise without love. All knowledge and all faith and self-immolation are nothing without love that makes the heart and the message burn.

ENLISTING THE PREACHERS.

We have talked enlistment a good while, but only in the last year or so have the boards gone definitely into the work of trying to enlist the unenlisted. That is to say an effort has been made to learn what churches and how many are not contributing to any or to all of our mission objects. Also it is sought to discover what per cent of the membership in the churches that give are really giving and how many are giving the tenth as a minimum. Some progress has been made that shows how much and what remains to be done.

It is becoming evident that the problem of enlistment is to get the preachers in the harness. This is a somewhat hazardous thing to say, but it is said in all kindness and a sincere desire to help in a situation that greatly needs improvement. It can be said with truth that the preachers as a class are far in advance of others in mission interest and knowledge and effort. It would be gratifying and doubtless popular if a word could be said entirely exonerating them from blame for the backward condition of the churches.

But truth compels the statement that many preachers do practically nothing to bring the forces of the churches into action for evangelizing the world.

They are not alone to blame, but they are the first upon whom the responsibility rests. Some have not the courage for leadership, being afraid of the folks or afraid of failure. He need not wield a lash; he need not ride with whip and spur. But surely he does not need to fear the criticism or opposition of men. He must have faith in God, believing the commandment of God and the promise of His fatherly care. The love of Christ for a lost world must so constrain him that he must speak the message and lead the church to have a share in its redemption.

To do this he must spend much time in communion with God, become partaker of His Spirit and see men and the world from the standpoint of the world's Redeemer. He must store his mind and heart with the Word until it burns in his own soul and breaks out into the flaming evangel, the tongue of fire. The unenlisted preacher needs to rub shoulders with other preachers. "Two are better than one, for they have a good reward for their toil; for if they fall the one will lift up his fellow. Again if two lie together, then they have warmth, but how can one be warm alone? And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken." Ecclesiastes 4:9-12. It would be a great help to the work if some who attend all the conventions and conferences would stay at home and send the men who never go and don't even care to go.

There is great need for earnest prayer for those whom God has called to preach and lead the churches, but have never themselves gotten out into the main stream of world-wide effort to save others. It will be a great day if our enlistment missionaries can be helpful in a brotherly way to the men in the pulpits who have not learned how to bring their churches into line. No bumpiness here, please, nor affectation of superiority, but lowliness and love. One of the best gifts that could be made to the kingdom would be for some one who is able to put The Baptist Record in the hands of preachers not now taking it.

Home Board headquarters in Atlanta are now 1004 Healey building, opposite the new post-office.

Thursday, March 12, 1914.

MANY ANTICHRISTS.

"Even now have there arisen many antichrists," said John. Antichrist is not necessarily a person, but may be an institution or an error in teaching that negates or destroys the effect of the gospel. There can be no doubt that many things which would be good if there were nothing better, draw away the interest and attention of God's people from the church and its work. Women's clubs and men's benevolent orders often absorb the energies of good people which ought to be given to the Lord's work in His churches. Whenever they do they are antichrists. Anything that becomes a substitute for service done in the name of the Lord Jesus and for His glory is antichrist. It does not need to oppose Him or condemn Him; to supplant Him is to condemn them. We are responsible to God for every moment of our time and every cent of our income. A good sister recently said she wanted to organize one more club—of those who would stay at home.

A brother beloved asks for an explanation of the remark of Jacob to Joseph, "Shall I and thy mother and thy brethren indeed bow down to thee?" when the death of his mother is recorded two chapters previously. The reference may be to his step-mother who was still living, or be a general expression to include the whole family. The latter seems more probable. Anybody that has a better explanation is welcome to give it.

BOOK REVIEWS

We shall be glad to review in this column and good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

THINKING BLACK.

This book combines the charms of biography, discovery and missions. It is not any of these exclusively but has the flavor and value of all. It is a fascinating story of the center of Central Africa, one of the blackest of the world's black places. The title is accurately descriptive. It is one of the most fascinating books of this generation and will be enjoyed by old and young alike, those who like what is serious and those who like what is entertaining. The author, Dan Crawford, is a Scotchman whose purpose it was to take up the work of Livingstone. He "bored in" till he reached the "middle of the middle," shut himself in for twenty-two years, more than the locust, and then "bored out" again. He is a Baptist and is by the word of God and a life hid with Christ in God building a highway from Central Africa to heaven. If you read it, it will be the most talked of book in your family for a long time. He claims not to be a university man, but he knows more things than any college man we have met. He quotes everybody from Homer and Confucius to Emerson and James Whitcomb Riley. No subject seems to have escaped him. His style is like Carlyle's—terse and jagged. He has the same blunt honesty and hatred of shams. Many of his sentences are fit to be framed and memorized. But the best quality of the man is that he is a missionary of the Pauline type. It is refreshing to follow a man who has forgotten himself, crucified self, knows not and hears not the voice of the world and is only concerned to do the will of God. The love of Christ constraineth him. He can see diamonds in coal dust and a "withered hag" turns to a "dowager" in his eye. He loves the souls of the dark children of night and goes back to them never to return. It is a large book, sells for \$2.00; is worth it. His profits on it go to support the gospel in Africa.

Thursday, March 12, 1914.

BLUE MOUNTAIN BREEZES.

Twenty-nine years ago, last Friday, my great and good father, General M. P. Lowrey, dropped dead in the depot at Middleton, Tenn. Twenty-nine years ago today I succeeded him as president of Blue Mountain College. Today is my fifty-sixth birthday, and I have been a college president twenty-nine years. My father was just fifty-six years and two months old when he died.

As I look back upon the twenty-nine years of life as a college president, sixteen at Blue Mountain and thirteen at Clinton, I feel that the Lord has given me exceedingly great opportunities and feel that I might have used them a great deal better than I have done. Yet, in spite of the disappointments, sorrows, and responsibilities that have come, there have been years of joyful service. The two colleges that I have served have both made vast strides forward within these years. Yet I feel that their progress during the past twenty-nine years is as nothing compared with the progress which will come to them within the next twenty-nine years. Surely it is worth any man's lifetime to deal with thousands of young souls in the plastic, ambitious period of life, and surely it is worth another lifetime to have a worthy part, even though small, in building a great educational institution that will continue to exert its influence in the decades and centuries to come. I feel that the Lord has given me at least some part in the development of three institutions that will live and grow for centuries—Blue Mountain College, Hillman College, and Mississippi College.

"Disregarding the things that are behind, and reaching forth unto those things that are before, I do press for the mark of the prize of the upward call of God."

Gladstone lived to be eighty-four and was greatly efficient to the last. Many a man has found his largest usefulness after he passed fifty-six. I hope that the Lord will give me twenty more years of strength and activity in the educational and religious work of Mississippi.

When I entered upon the presidency of Blue Mountain College twenty-nine years ago, I began to say, "I want no larger position than the one I have, except as it grows larger." After thirteen and one-half years, I was convinced that I ought to accept the presidency of Mississippi College. Throughout my stay there, I kept saying to myself, "I crave no greater position than this, except as this grows greater." Now that I am back in my former position, I look around me every day and exclaim to myself with glad and hopeful heart, "I crave no greater position than this except as this grows greater."

"My times are in Thy hands,
My God, I wish them there;
My hopes, my aims, my all, I leave
Entirely in Thy care."

Cordially,

W. T. LOWREY.

An Associated Press report from Washington says that upon a decision of the Supreme Court of the United States depends the continuance of all the brotherhoods and sisterhoods in this country. The case comes from Minnesota, where a monk, contrary to his vows of poverty, had accumulated a good deal of property. His relatives claimed it and were allowed it by the federal district court on the ground that his vow of poverty was against public policy. The Benedictine order claimed his property because of his vow. We shall await the final decision with interest. We hope he kept his vow of chastity better than that of poverty.

Some of the advocates of sex education have no false modesty, and none visible of any other kind.

THE BAPTIST RECORD

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Louisville, under the eladership of the splendid new pastor, Rev. R. B. Gunter, subscribed to the endowment \$2,000. Brother Gunter is a son of the college, and by his tactful co-operation the above splendid showing was made possible.

Philadelphia went down for \$700 and more to follow. Brother Bunyan Champlin, the consecrated young pastor, stood by the agent nobly. Two of his large contributors were not present and it is hoped that they will bring the amount up to \$1,000.

Starkville went down for \$2,000. Pastor Jordan was happy over the results. A protracted meeting at the Methodist church, a cold day and poor heating arrangements and a previous announcement that a collection would be taken, all tended to cut down the crowd. Notwithstanding all these drawbacks, the loyal ones were there and a canvass afterwards brought the above gratifying results. Dr. Jordan proved a loyal co-laborer. God bless the noble pastors and their devoted churches for their generous responses.

The thermometer now stands at \$170,000.00.

The Missouri Supreme Court in a decision last week upheld the express companies in refusing to deliver liquors in Texas against the State law of Texas, the liquors being shipped by a firm in Missouri.

The St. Alphonsus Total Abstinence Society, of New Orleans, at a meeting last week declared against the saloon, claiming that Catholicism is against saloonism. We give these gentlemen the hand of fellowship and pray that they may have many converts among their people.

The new Convention Normal Manual, which is a revision of the one in use for several years, is now ready for distribution, and can be had of The Baptist Record. The principal change is made in the third section which is prepared by Sunday School Secretary P. E. Burroughs, instead of H. C. Moore as formerly.

The Texas brethren serve notice that they are going to invite the Southern Baptist Convention to meet with them in 1915, and they expect to get it against all corners. They have agreed to put Houston forward as the place of meeting, and say that they have plenty of good hotels and an auditorium to seat 7,000 people.

Dr. John R. Mott, who declined President Wilson's offer of the ambassadorship to China that he might continue his work in the interest of missions, says that Yuan Shi Kai, president of China, wished him to remain in China. He said, "You must change your plan. I want you to stay in China and visit the secondary cities." Confucius teaches us the truth, but your message tells us of the power to obey the truth."

John R. Mott tells of a meeting he was conducting in Madras for students who hissed whenever the name of Jesus was mentioned. It was a tempestuous time and everything seemed to be going against him, when suddenly there was a great stillness. Attention deepened and there was a wonderful responsiveness. He didn't know the reason for it until months afterward he learned that a group of Christians had left the hall in the confusion and together they cast themselves on their faces before the Lord in prayer. This had turned the tide.

MISSION NOTES.

Miss Cynthia A. Miller, after a year at home on furlough, sailed on February 10th for Lanchowfu, China.

Rev. and Mrs. O. P. Maddox, of Rio, Brazil, are heart-broken over the death of their little son, who was drowned while playing in the bath tub. When discovered, he was too far gone to be restored, though everything possible was done. May the God of all comfort comfort them.

Rev. P. P. Medling, and family, of Ragoshima, Japan, were there when the awful volcanic eruption occurred, but it is reported that they were enabled to reach a place of safety. Their work there was in prosperous and hopeful shape, but is, of course, almost ruined by the destruction of the city. Pray for them.

"The Baptist Union of Chile" met in January in its sixth annual assembly, in the town of Nueva Imperial. The nineteen churches of which it is composed were fully represented by preachers and delegates, and showed in their reports an activity worthy of imitation. One hundred and nineteen people have been converted and baptized during the year, bringing the present membership up to 896.

Rev. S. G. Pinnock, of Abeokuta, Africa, has just completed his twenty-fifth year of missionary service, and to mark the anniversary, has written a book on "Language Studies in Yoruba," to be published shortly. He is now writing a book on "Tragedy, Romance and Success of Missions in Nigeria." Mrs. Pinnock has been a missionary in Africa twenty-two years. Mr. Pinnock gives a very interesting account in the March Foreign Mission Journal of a visit to his home of two kings and five queens, and of their interest in religious and educational work.

A translation of the "Life of Judson" into the Japanese language has been made by Mr. Sato, and published by the Christian Literature Society. The China Baptist Publication Society has arranged with Prof. Sato to prepare a Chinese translation of the biography of Judson for publication in China. Thus the life and work of the man who is stirring our hearts at home is moving the hearts of the people in mission lands. Dr. E. N. Waine attributes his own offer for foreign service to the impression he received from the reading of the life of Judson.

Pastor L. L. Powers, Mansfield, La.: We have just enjoyed a very gracious revival in our church, Dr. Ray Palmer doing the preaching, and Mr. and Mrs. L. E. Reynolds leading the singing. These good people are employed by the Home Board and are a great team. Dr. Palmer is a great preacher and evangelist. He is sane in his methods and orthodox in his preaching. It has been my pleasure to have had many of our great preachers with me in meetings, but I can truthfully say that I have never had one who preached a greater series of sermons than those given here in our church by Dr. Palmer. He is also fair and wise in all his propositions to the unsaved. Mr. Reynolds is to my mind one of the best leaders of congregational singing in America, and a sweet soloist and personal worker. He also has a good store of consecrated common sense to go along with his music. Mrs. Reynolds played the piano, and is one of the finest accompanists I have ever heard. She also sings with her husband and adds greatly to his effectiveness. Mrs. Palmer accompanies her gifted husband and aids in the work by singing in the choir and doing very effective personal work. These good women are not employed by the board, but are called of God to the work and are doing it for His glory.

THE FIELD GLASS

THE CALL OF THE HOMELAND.

Apart from the command of Christ to evangelize the whole world, the evangelization of the home land has this additional motive—patriotism. The right sort of love for the home land is essential to the right kind of love for the lands beyond. To be the best possible friend and helper of all other children, I must love my own better than I do any other children in the world. If I would be the best possible missionary to China, I must be the best possible missionary to my own native land, and be that first. Christ, in giving the church her "marching orders," did not omit to give the "order of march." If it is important to obey the one, it is at least not unimportant to observe the other. The "reflex of foreign missions" has great value, but if it is thought to save the home land by means of missionary activity in the uttermost parts, both the uttermost parts and the home land must go down.

Our Home Mission Board is set to a mighty task: To make our own great country in fact what it is in name, a Christian nation, not only for what it may become in itself, but for what it may do in saving the ends of the earth. There are unmistakable tokens that America must be the missionary to all the nations.

In the South alone there are 21,000,000 people who make no profession of religion and have no connection with any Christian church. There are more than 10,000,000 negroes at our very doors, whom we must either uplift with the pure gospel, or they will drag us down. Hidden away among the Southern highlands are 3,000,000 pure Anglo Saxons, who are ready and waiting for the gospel. Some of the greatest preachers now filling Southern Baptist pulpits were once unsaved and untrained mountain boys. There are left 285,000 Indians, who were here before we came. We drove them from their homes and took their land, and surely we ought to give them our Christ. There are more than 400,000 Mexicans in the Southwest, who have the crucifix but no Christ. A million immigrants from all the ends of the earth land on our shores every year, who make our greatest opportunity as well as our greatest national need. We must either Christianize them or they will paganize us. There are more than 3,000 churches in the South without houses of worship; many of them occupying strategic positions where the cause is in great danger of being hopelessly lost if suitable buildings are not speedily provided. Just to the South of us are Cuba, Porto Rico, the Isle of Pines and Panama, with their Christless multitudes, where the Home Board is trying to plant the gospel of light and liberty. There are the 10,000 unevangelized churches within our bounds which must be reached and led to undertake more than mere self-maintenance, or else the dry-rot of inactivity will soon leave nothing to maintain. Truly the field is large and the harvest is great.

The Home Board is putting more than \$10,000 in Mississippi this year to help supply the destitution at our own doors. We have been asked to raise \$12,000 this year for Home Missions. In view of the tremendous importance of the work, and the great wealth of Mississippi Baptists, this amount seems a mere pittance, and yet we have contributed to date a little more than one-fourth of the amount asked of us. Very little time is left, but the amount can easily be raised, and more, if an offering is made by every church. Out of the 1,500 churches in Mississippi, 330 gave nothing to Home Missions last year, and 103 more gave less than five dollars to both home and foreign missions. Surely there is not a Baptist church in the State that could not give something for this great

cause; if it should be presented and a collection taken. Let every pastor see to it that all his churches have a chance to make a contribution. Let the stronger churches answer the challenge of the home land with the largest possible offerings. What we do must be done quickly. There is yet much land to be possessed, but we are well able to take it.

C. C. PUGH,
Vice-President for Mississippi.

MISSIONARY DAY.

It is to be hoped that the Sunday Schools throughout Mississippi will make thorough preparation for this important event. It should be made a very helpful agency not only for raising funds for the relief of our boards but its educational value should be stimulating and permanent. If any Sunday School superintendents seeing these lines have not read the practical suggestions of H. W. Virgin, Boyce Taylor and L. C. Kelly, I wish to call their special attention to these articles as published in the March number of the Convention Teacher.

Dr. Gray's suggestion of one hundred thousand dollars as our goal for that day is none too high.

Suggestion to Laymen.

In addition to our zealous efforts to bring our churches and associations up to their full apportionment for both home and foreign missions, shall not hundreds of us make special thank-offerings before April 30th? It is unspeakably vital that our boards go to Nashville in May free from debt.

"We can do it, if we will."

J. T. HENDERSON, Gen'l Sec'y.
Bristol, Va.

LOUISIANA.

An appeal that is now before me from one of the French communities in Louisiana is striking. Some time ago an humble Christian man settled in this community. He began talking to the people about religion. At first they were not interested, but gradually become more so until today there are several converts in that community, and many of the people gather at the home of this brother every Sunday while he reads the Bible and talks to them about Jesus Christ.

They are asking that a Baptist preacher be sent there, and they are anxious to hear the Word of Life. They are offering to build an arbor for the meeting to be held in, if only the preacher can be found. Only recently one man refused to pay his pew rent, and when the priest offered to give it to him, he refused it. My informant tells me that there is deep-rooted upheaval going on in the whole community.

Oh, if we had men who could speak French, who knew God, and the brotherhood would furnish us the money, we would make a new land in Louisiana! Pray for us.

G. B. CRUTCHER,
Cor. Sec.
Shreveport, La.

GRACE OR LAW—WHICH?

By J. R. Sample.

I have read with deepest interest the editorial of Brother J. B. Gambrell under the caption, "The Measure of Christian's Obligation in Giving."

This editorial appears in the Baptist Standard of February 19, 1914. It is the best thing that I have ever had the pleasure of reading on the subject of relationship of the Mosaic dispensation to the Christian dispensation, except the

book of Hebrews. It is clearly set forth in the editorial that Christians are not under law, but under grace. Also that tithing was made a part of the Mosaic law. Now the one and only thing in the editorial that is not clear to my mind is the apparent blending of tithing with Christian giving. I note this expression, "Should any Christian give less than a tithe? Certainly not." Now, if giving a tithe is tithing, how may we give a tithe and escape the law of Moses?

Again, Brother Gambrell says, "I can see no objection to one adopting tithing as a rule of minimum giving; not by constraint, but voluntary, etc."

To come direct to the point in question, what is meant by the use of the word tithing as a rule of minimum giving? Does tithing mean a tenth in this connection? If so, a tenth of what? This question necessarily carries us back to the Mosaic dispensation, for the New Testament gives us no light on the subject of tithing as something required at the hands of Christians, who are not under law but under grace. Now, if we are forced even in minimum giving to go back to the Mosaic dispensation to learn about tithing, if we are not obeying the Mosaic law or being guided by the Mosaic law in the matter, why are we forced to appeal to the law of Moses in order to know what to do? Why not abandon the use of the Old Testament word "tithe" and express New Testament ideas in New Testament language? Matt. 9:16-17, "No man putteth a piece of new cloth into an old garment for that which is put in to fill it up taketh from the garment and the rent is made worse."

"Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish, but they put new wine into new bottles and both are preserved."

Heb. 7:11: "If therefore perfection were after the Levitical priesthood (for under it the people receive the law), what further need was there that another priest should arrive after the order of Melchisedec and not be called after the order of Aaron?"

Christianity is a personal matter. God deals with the hearts of individuals. Each Baptist church is an ecclesiastic unit. The church is what the individual members make it. The undershepherd, the pastor, has the care of the flock. Upon him they rely for spiritual food and through him they must receive the "teaching of the all things whatsoever I have commanded you."—Matt. 28:20.

Our Lord has greatly honored His followers in leaving the matter of giving to His cause with the individual conscience. Give as the Lord hath prospered you and cheerfully. The Lord does not want that which is not cheerfully given. But we should remember that it is His already and He can take it and will take it when He needs it, then we shall be made to feel sorry that we did not give it cheerfully.

I Cor. 13:3, "Though I bestow all my goods to feed the poor and my body to be burned and have not charity, it profiteth me nothing." Let us not forget to accent the "me."

Let the reader give in connection with this subject careful study of Hebrews, especially the seventh, eighth and ninth chapters.

I have noticed that there is not unity of sentiment among those who seem to put the stress upon tithing. I would not say that it is a confusion of tongues but many tongues have become confused or at least many minds have, hence I insist again—study the book of Hebrews.

The New Testament as I understand it, has nowhere demanded tithing. There is nothing in connection with apostolic churches that enjoins it or shows that it was ever practiced by them.

The New Testament emphasizes give—give as the Lord hath prospered you, give cheerfully,

not as a duty or obligation, but as a gracious privilege.

The true spirit of giving is rooted in love to God for the gift of His Son Jesus Christ, to redeem the lost world. He, whose giving is based upon a hope of reward, will be found wanting.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

During the month of February I have visited the following churches, all of which made subscriptions to the endowment: Elliston, \$66; Beach Springs, \$16.60; Blue Springs, \$108.10; Poplar Springs, \$10; New Harmony, \$67; Zion Hill, \$35.75; Jericho, \$55; Booneville, \$616.95; Rienzi, \$236; Woodland, \$118.20; Mantee, \$417.75; Dancy, \$52.50; Buena Vista, \$131; Egypt, \$80; all totaling \$2,010.85. Part of these amounts were subscribed before my visits.

At Elliston, Beach Springs and Blue Springs it was my happy lot to be with Brother S. V. Gullett, the pastor. He royally cared for me several days in his home. The Poplar Springs and New Harmony churches hardly had a fair show. The meetings came on week-day nights and both nights were rainy and cold. At Zion Hill I was with Brother J. R. Gullett, their undershepherd; and it was cold that day, but in spite of the cold weather, I received a warm welcome. Thence I departed into Jericho, but it was late in the afternoon and the congregation was small.

Booneville was my next landing. I found their beloved pastor happily domiciled in the repaired and newly furnished parsonage—everything new at that place. Despite the fact that the church is heavily in debt for their splendid new house of worship, they gave over \$600 to the endowment. I think there will be other subscriptions yet to follow from this church.

Rienzi did nobly. Storm-swept as she was, but still she was unwilling to center all of her services upon her own needs. The Lord is going to bless her unselfish spirit.

Woodland, Mantee and Dancy, was my next stop. Brother Jno. F. Carter is pastor at Woodland and Mantee and Brother J. B. Magee at Dancy. Brother Carter had the ground ready for me. He deservedly has a hold on his people. They love him. He is serving them in the treble capacity of high school principal, Sunday School teacher and pastor. He is doing a great work for them. His two churches subscribed \$535.95. Brother Magee was a great help to me in seeing the members of the Dancy church. He thinks he will go to Mississippi College next session.

Hurrah! I've found it! A church that would respond unanimously to the call of Christian education! For eight months I have been on the quest, and little Buena Vista church is the first one I've found. She has come up under great tribulations and her burdens are heavy now, but despite all that, her membership of ten are all represented in their subscription to the college. Buena Vista, "beautiful vision." Thence I departed into Egypt where I was cordially received by the king (Jas. A.). He led his brethren in their response to the call—all but one responding. Brother E. E. Thornton is the happy pastor of these two churches.

Now I bid you goodbye for another month. Time is flying. We have but three more months. Pray for us all.

Fraternally,
J. D. FRANKS.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

A going church is a growing church.

SPECIAL NOTICE.

Orthopraxy should go hand in hand with orthodoxy.

There is something radically wrong with a man who lives like a lord and gives like a beggar.

Bind your soul to Christ and you will inevitably rise with Him in liberty, life, love and service.

Only seven more weeks before the books of the Home and Foreign Mission Boards close. It would be tragic for our boards to come up to the convention burdened with debt. Let every pastor in this State give his people a chance to give.

EDUCATION AND SERVICE.

Education and service go hand in hand. As we know more we do more. One of the reasons we do so little for our Lord is that we know so little about Him. No saved soul can get a vision of a lost world without being moved to attempt its redemption. The most expensive thing in this world is ignorance. This is especially true in the work of the kingdom. Brother pastor, you are the steward of divine things to your people. God is holding you responsible for their enlightenment. There are many channels through which the light comes—tracts, the Home and Foreign Mission journals, and our State paper. All of these are at your command. Turn in the light and service will be the result. For the next six weeks the pulpits of Mississippi should ring with the challenge of the Christ to His people to evangelize the world. Enlightenment will bring enthusiastic service.

CONCERNING THE OFFERING.

I don't suppose there is any one who would think about conducting a series of revival services and never giving the people a chance to confess Christ. The faithful preaching of the gospel requires an appeal to the will and an opportunity for decision. It is just as illogical and unscriptural to present the claims of Christ to His people for the world's redemption and not give them a chance to contribute of their money. The faithful preaching of the great commission must always culminate in a collection. There is little use to present the command of Christ to people who cannot go themselves into the foreign fields unless you are going to give them a chance to contribute of their money to send someone else. Every church in Mississippi should not only have the gospel of the world's redemption preached to it in the next seven weeks, but it should have the opportunity of contributing of its means for the world's salvation. Only seven weeks remain. Let us not put off the offering to the last; weather conditions might be unfavorable then. The demand of our Christ is insistent. One billion souls are unsaved; the churches at home are languishing for a great task; be faithful, Brother Pastor, and throw yourself into this kingdom movement, which means ultimately the vitalization of our own churches, the carrying out of the command of Christ, and the evangelization of the world.

The whole method of bookkeeping for our board has been changed so as to bring our records up to the latest methods in the business world. In doing this we have gotten out a specially ruled loose-leaf ledger on which our accounts with the churches will be kept. This ledger is indexed by associations, and every church in the association is given a page. These records are to be kept permanently and will show all amounts given; the organizations through which the various amounts are contributed, and the objects to which the contributions are made. Twenty years from the first of January, 1914, anyone can find what every church in Mississippi has given in all these years through the organized channels and the objects for which contributions were made.

This being the case there are three things I want to say:

1. We can only enter amounts that we receive, therefore, send all money to the corresponding secretary, Convention Board, Jackson, Miss.

2. A page has been placed in our ledger for every church in every association in the State, and the name of the church has been written on that page with the name of the pastor. Don't let that page remain blank.

3. In sending money, please give the association as well as the church, so that we will make no mistake in entering amounts. This is necessary, since we have churches of the same name in several associations.

Our motto is—No blanks. Let us get busy as each year will stand by itself. Every church is making a record. Will Christ be pleased at that record?

STATE MISSIONS.

The time is drawing near when every Baptist in our State should begin to consider seriously the task of strengthening the base of supply of all missionary effort—State Missions. There ought to be waged a strenuous campaign beginning May first and continuing until the meeting of the convention next November. This work ought to have the right of way in all our churches until Mississippi Baptists give \$100,000 a year. In theory, we believe this work is of vital importance, but in practice we have hitherto given it a small place. Let us get our minds to the task of raising \$50,000 this year for this work. Yours for service,
L. G. GATES.

Arkansas has a prohibitory law that went into effect January first, and that has some peculiar and effective and sensible provisions. All the saloons in the State were closed at midnight on December 31. To obtain a license to open a saloon hereafter a petition to the county judge must be signed by a majority of all the adult citizens in the community, men and women, and the names of the signers must be printed twice in some local paper. There are many persons who might sign a petition for a saloon; but to have their names published as having done so is a different matter. The Masonic Grand Lodge of the State has declared it a Masonic offence to sign a petition for a saloon, and many churches have declared that such an act would lead to expulsion.

Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor..... Jackson
Direct all communications for this department to the Editor.
MRS. J. P. HERRINGTON, Sunbeam and R. A. Leader..... Corinth
MISS MARION BANKSTON, Y. W. A. Leader..... Winona
MISS MARY RATLIFF, College Correspondent..... Raymond

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MRS. P. B. BRIDGES..... Jackson

All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Go home to your friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark 5:19.

The quarterly report so given does not include reports received after February 5th, but these will come in the following quarter. We urge all societies to please report before the close of next and last quarter, as we are anxious to meet our apportionments.

REPORT FOR THIRD QUARTER—W. M. U., ENDING FEBRUARY 1, 1914.

State Missions.

Bogue Chitto Assn.—S. McComb \$10, 1st McComb \$16; Columbus Assn.—Columbus 1st \$4; Copiah Assn.—Georgetown \$2, Hazlehurst \$82.60; Chickasaw Assn.—Ecu \$6.35; Chaster Assn.—Ackerman \$2; Central Assn.—Utica \$8.50; Clinton \$8.61; Canton \$15; Chickasaw Assn.—Shubuta \$25; Deer Creek Assn.—Anguilla 50c; Leland \$28; Indianola \$20; Hobolochitto Assn.—Poplarville \$10; Hopewell Assn.—Morton \$6.70; Louisville Assn.—Mt. Carmel 50c; Leaf River Assn.—Leakeville \$5; Lawrence County Assn.—Monticello \$10; Lebanon Assn.—Immanuel \$33.40; Lauderdale Assn.—Poplar Springs \$10.70; Meridian 41st \$13.25; Highland \$15.15; Meridian 15th \$11.55; Meridian 1st \$64.89; Mt. Pisgah Assn.—Union \$22.20; Mississippi Assn.—Mt. Vernon \$1.40; Liberty Assn.—Mize \$2.50; Oxford Assn.—Courtland \$10; Batesville \$5; Perry Co. Assn.—Richton \$6.60; Pearl Leaf Assn.—Collins \$20, Mt. Olive \$13.98; Tippah Assn.—Lowrey Memorial \$39.62; Tishomingo Assn.—Juka \$5, Corinth \$16; West Judson Assn.—Tupelo \$30; Yazoo Assn.—West \$5; Yalobusha Assn.—New Hope \$11, Ashland \$2.65; Zion Assn.—Eupora \$18. Total State Missions, \$646.25.

Foreign Missions.

Aberdeen Assn.—Pontotoc \$25.05, Verona \$6; Bay Springs Assn.—Newton \$41; Bogue Chitto Assn.—Bogalitto \$6, McComb 1st \$27.75; Chickasaw Assn.—Cherry Creek \$15; Central Assn.—Utica \$3.25, Clinton \$69.40, Canton \$7.57; Gulf Coast Assn.—Gulfport \$9.30; Lawrence Co. Assn.—Monticello \$5; Lauderdale Assn.—Hebron \$4.25, Meridian 1st \$14.50; Mt. Pisgah Assn.—Union \$3; Pearl Leaf Assn.—Mt. Horeb \$6; Tippah Assn.—Lowrey Mem. \$10, Janie Safford \$132.25; Zion Assn.—Fellowship \$2.20. Total Foreign Missions, \$392.92.

Christmas Offering.

Aberdeen Assn.—Pontotoc \$16.80, Verona \$5, Amory \$3; Bogue Chitto Assn.—Summit \$11.10, 1st McComb \$1.95; Columbus Assn.—Macon \$7, S. E. Columbia \$2, 1st Columbus \$30; Chickasaw Assn.—Pleasant \$5.25, Ecu \$4.15; Central Assn.—Jackson 1st \$63, Jackson 2nd \$25.04, Clinton \$26.50, Terry \$12.65, Canton \$42.55; Chickasaw Assn.—Shubuta \$5.12;

Gulf Coast Assn.—McHenry \$9, Moss Point \$16.75; Hobolochitto Assn.—Poplarville \$7.10; Hopewell Assn.—Homewood \$1.40, Morton \$3; Jeff Davis Assn.—Prentiss \$6.49; Louisville Assn.—Mt. Carmel \$2.80; Lawrence Co. Assn.—Calvary \$5; Lebanon Assn.—Hattiesburg 1st \$100; Lauderdale Assn.—Meridian 8th \$4; Mississippi Assn.—Mars Hill \$15; Pearl River Assn.—Columbia \$7.50; Pearl Leaf Assn.—Providence 50c; Rankin Co. Assn.—Beulah \$7.75; Sunflower Assn.—Belen \$15; Tishomingo Assn.—Corinth 1st \$7.30; West Judson Assn.—Tupelo \$25, Saltillo \$5; Zion Assn.—Eupora \$5.10, Fellowship \$7.80. Total Christmas Offering, \$527.60.

Boxes.

Bogue Chitto Assn.—E. McComb \$10, Fernwood \$18.50, Balachitto \$5.50, Magnolia \$60; Copiah Assn.—County Line \$7.10, Pilgrim's Rest \$7.25, Georgetown \$5, New Zion \$9.50, Damascus \$5.65, Hazlehurst \$104.60; Chickasaw Assn.—Shubuta \$33, Lebanon Assn.—Laurel 1st \$121.80; Mt. Pisgah Assn.—Tippah Assn.—Lowrey Mem. \$49; Zion Assn.—Eupora \$42, Bethany \$12, Fellowship \$9.35. Total Boxes, \$512.65.

Aged Ministers.

Bogue Chitto Assn.—Magnolia \$5; Columbus Assn.—Armstrong, Columbus \$20; Copiah Assn.—Hazlehurst \$5; Central Assn.—Terry \$2; Chickasaw Assn.—Shubuta \$5; Deer Creek Assn.—Indianola \$2; Kosciusko Assn.—Kosciusko \$5; Lawrence Co. Assn.—Calvary \$5; Lauderdale Assn.—Meridian 1st \$7.50; Sunflower Assn.—Belen \$4.60, Lyon \$3; West Judson Assn.—Tupelo \$9; Yalobusha Assn.—New Hope \$1.50, Grenada \$8. Total Aged Ministers, \$85.60.

Home Missions.

Aberdeen Assn.—Amory \$31; Bogue Chitto Assn.—E. McComb \$15.20; Copiah Assn.—Pilgrim's Rest \$1; Chickasaw Assn.—Cherry Creek \$12; Central Assn.—Clinton \$20.25; Gulf Coast Assn.—Gulfport 1st \$4.65; Hopewell Assn.—Morton \$4.20; Lebanon Assn.—Hattiesburg 1st \$1; Lauderdale Assn.—Meridian 1st \$23.55; Pearl Leaf Assn.—Mt. Horeb \$4; Tishomingo Assn.—Corinth 1st \$5; West Judson Assn.—Saltillo \$1.50; Yalobusha Assn.—Charleston \$10. Total Home Missions, \$133.35.

Mississippi College.

Pontotoc \$10, Amory \$50; Columbus Assn.—S. E. Columbia \$3; Copiah Assn.—Hazlehurst \$25; Central Assn.—Jackson 1st \$50, Jackson 2nd \$10, Terry \$105; Deer Creek Assn.—Indianola \$65; Gulf Coast Assn.—Moss Point \$48; Hobolochitto Assn.—Poplarville \$10; Kosciusko Assn.—Friendship \$5; Lawrence Co. Assn.—Friendship \$5; Lebanon Assn.—Hattiesburg 1st \$80; Sumrall \$5; Lauderdale Assn.—Meridian 1st \$10, Highland \$5, Meridian 15th \$5; Oxford Assn.—Courtland \$7.50; Zion Assn.—Bethany \$5, Fellowship \$5. Total Mississippi College, \$608.50.

Training School Enlargement.

Columbus Assn.—Armstrong \$30; Copiah Assn.—Georgetown \$2; Chickasaw Assn.—Ecu \$6.25; Central Assn.—Terry \$7.50; Deer Creek Assn.—Anguilla \$2.50; Lawrence Co. Assn.—Monticello \$2; Lauderdale Assn.—Meridian 15th \$3.70, Meridian 1st \$34.75; Tishomingo Assn.—Corinth \$2.50; Zion Assn.—Eupora \$3.43, Bethany \$5. Total Training School Enlargement, \$96.20.

Seminary.

Yalobusha Assn.—Charleston \$5; Lauderdale Assn.—Meridian 1st \$28. Total Seminary, \$33.00. (Continued next week.)

ON THE WING.

McComb City, March 5, 1914.

Your secretary started out on February 11th on the association-to-association campaign. With the exception of three places, she has attended each meeting. All have been fine, inspiring and helpful. The churches have sent representatives, a few, but they have been very much in earnest and have at each place pledged themselves to spread the suggestions made.

We have just closed a most successful day here in Bogue Chitto Association. At the suggestion and under the supervision of the secretary of the McComb society, Mrs. A. K. Godbold, dinner was served in the basement of the church to all. It was an elegant repast, and the social feature drew all together and prepared us well for the splendid afternoon meeting.

As we go from place to place we are urging a number of plans for gathering in our foreign and home mission funds and are not failing to stress the need of the enlargement of the training school. When the campaign started we were heavy of heart, because we were so far behind with our apportionments. We believe now that we will meet them. But to do this will require every effort on the part of each of us. We urge the donation of the Sunday eggs; we urge "hen parties;" we urge the use of talent money. Above all, we need all to be instant and earnest in prayer.

So many good things have come to us on these trips that we long to tell through our page yet at present time forbids. At Florence the sisters are planting beans to ship from which they hope to realize mission funds. At Prentiss a "hen party" has recently brought in more than \$40. At McComb there is a class of more than thirty studying "In Royal Service." They have a subscription list of more than twenty; last year they had only two. Good and interesting things like these greet us at each place and they make us so glad and grateful.

We call special attention to this paragraph: At the meeting of the Central Committee on April 2nd, delegates will be appointed to the W. M. U. in Nashville during the Southern Baptist Convention. All who think of attending are urged to send in names at once to the office that these delegates may be selected. Send your name to Mrs. Rhoda Enoch, Jackson, Miss.

We leave McComb tonight for Yazoo Association, and will be in the northern end of the State from this on to the close of the campaign on March 25th. Beloved, do not forget to pray for your secretary as she goes from place to place. The work of the Master is pleasant and sweet, but some times the flesh is wearied beyond expression.

You can make the trip to the convention at our expense. It need not cost you anything. Send in the subscriptions as you get them, accompanied by the amount, as they will expect the paper. Let them come on as fast as you can get them. There are many going from Mississippi. Your \$20.00 will be sent you as soon as you send in the subscriptions.

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J. R. Sample: Why do brethren say "local church?" In one article alone I recently counted eighteen times where the expression "local church" is used. Can any one conceive of a Baptist church that is not local? What idea is intended to be conveyed by the use of the word "local" at all? Local church! Is there any such thing as general Baptist church?

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G. W. Riley: One of the soundest, sanest and most sensible things I have seen outside of my wife's mirror, is Brother J. A. Lee's deliverance in The Record of January 26, on "Russellism." He strikes at the very heart of things. Withholding those so fundamental teachings of "hell fire and brimstone, is but to surrender the child to seduction, Satan and sin. It is a just rebuke to the Sunday School Board, pastors and teachers. I endorse it.

J. C. Buckley, Pinola: I haven't gone into a new field. Am still doing business for the Lord at Pleasant Hill church, where I rode horseback behind mother to preaching when a boy. I have pastored this church most of the time for 30 years. When I have been away, Brother R. Drummond and Brother J. C. Farrar have pastored—two as good gospel preachers after the Pauline order as live in South Mississippi. We have just moved into our new \$2,500 home. The pastor's salary has been paid for last year. The church has gone to half time. Let me say "Amen" to Brother T. J. Miley's suggestion about getting busy. I think the mourners' bench discussion has gone to seed!

The twelfth edition of Dr. J. G. Bow's virile tract, "What Baptists Believe and Why They Believe It" is now ready. The Baptist Record has arranged to have a part in the distribution of this edition. The price of the booklets is 10 cents each by the single copy, or \$6.00 per hundred, postpaid. Pastors, colporters and others who believe in distributing Baptist literature should place reservation orders for this tract at once. Address The Baptist Record, Jackson, Miss. The supply is limited.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

A LITTLE SISTER.

Jennie N. Standifer.

Richard was playing on the porch with Susie Jones when her mother called her to come home. He went into the house and found his mother lying on the sitting room couch and Aunt Ruth rubbing her head.

"Be quiet, dear," said Aunt Ruth. "Your mother has headache and wants to go to sleep. Play in the yard until she has had a nice nap."

"Susie has gone home and I'm lonesome."

"Then peep in the bed room and see if Little Sister is awake. You may take her for a ride around the block."

"I don't want to take Little Sister to ride! I'm a big boy, and big boys don't push baby carts. I want somebody to play with me."

"I think Little Sister is awake. See if she is in danger of falling off the bed."

But Richard's mouth went out in an ugly pout and he began to dig his fists in his eyes and whine.

"I can't have any time to play for that old baby!" Then he stamped out of the room and slammed the door.

A big boy was passing with an ugly brindle bull dog following him. Richard loved dogs. He ran after the boy and asked questions:

"Is that your dog?"

"Yes. Better keep away; he bites."

"Will he run rabbits?"

"Spect he would, but he's my watch dog. A burglar wouldn't come a nigh him. Bites at everybody."

"Would you sell him?"

"Might if I was paid enough."

That was the very dog a boy ought to have, Richard decided. His mother wanted him to have a shepherd dog to love and watch over Little Sister, but he was sure this was the dog for a big boy of five.

"What'll you take for him?" he asked next.

"Dollar."

"I've got that much in my bank. I will see if mother will let me keep him."

"All right, I'll fetch him by as I go back home."

The big boy turned a corner and Richard ran back to tell his mother he must have that dog. A shepherd dog was for girls and babies.

Mother was asleep when he entered the sitting room and he decided to wait until the boy brought the dog to ask her. He would be very good and she would not say "no." He remembered that he had not looked to see if Little Sister was awake. He would take her for a ride while mother slept. All was quiet in the bed room and there was no baby on the bed!

"Where is Little Sister, mother?" he asked, forgetting what Aunt Ruth had said about a nap.

"Isn't she on the bed?" asked mother faintly.

"No'm."

"Then some one has taken her."

Mother spread a handkerchief over her face and Richard felt sure she was crying.

"Don't cry, mother," he comforted, "I'll find Little Sister."

"All right, son."

Richard looked under the bed and in the closet and up stairs and even in trunks and dresser drawers, but Little Sister was not found.

Mother still lay with the handkerchief over her face.

"Mother," he whispered after the search, "I can't find Little Sister. Somebody took her away sure enough—but I'll get you another Little Sister, mother. I saw two Little Sisters going by just now. There are plenty of 'em. Don't cry, I'll get another."

"Very well, son."

Richard went out on the porch and watched for baby buggies. A negro woman went by with a black baby, but that wouldn't do to fill Little Sister's place, he was sure.

Presently a nice-looking lady came by pushing a baby in a red cart.

"I want that baby! May I have her?" asked Richard.

"Of course, Richard. Where is your mother?"

"She's sleep with headache."

"Then I'll not come in. I'll go across the street to take my dress-maker some buttons and you may keep the baby."

"All the time?"

"You may not want her."

"Yes I will. Thank you, ma'm."

Richard pulled the cart to the steps and tried to lift the baby from the cart. How heavy she was! She began to cry and strike him in the face with her rattle. Little Sister never did such naughty things, and he could carry her all about the house. But he had promised mother he would find another Little Sister, and this one must do.

He tried again to take the baby from the cart. She caught his curls with both hands and pulled them until tears came in his eyes.

"Tired of a hair-pulling baby?" asked the baby's mother, who had returned from across the way.

"Yes'm, I kinder tired," acknowledged Richard, wiping his eyes.

"Maybe I can find a Little Sister who won't pull hair."

"Of course you can. Here comes Aunt Millie with the Boswell babies. Perhaps she will let you have one."

The lady passed down the street and a fat old negro woman turned the corner pushing a buggy with a tiny baby on a pillow, and a two-year-old sitting in the foot.

"Can't you give me one of 'em?" asked Richard.

"I sho' can, honey," replied the old woman, laughing. "Which one you want?"

"The little one."

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I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a valueless "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge, and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 5219 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints yield to its action. It reconstructs the blood and nerves so that you soon feel healthier and stronger, sleep better and eat better and have energy throughout the day. It does all this and yet contains nothing injurious and is absolutely vouched for according to law.

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- 4—Pain or soreness in the bladder.
- 5—Weak, watery blood.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right ble.
- 9—Sciatic rheumatism.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute rheumatism.

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"Set down on the pavement, and I'll put her in your lap."

As soon as the little baby was in his arms she began to cry. Richard tried to coax her to be quiet by patting her cheeks, but she only cried louder.

"I don't want such a little cry-baby! Take her!"

"Do you want a little brudder?" asked Aunt Millie, showing all of her teeth.

"Yes, I'll take him. I've got to find a baby somewhere 'fore mother wakes."

The two-year-old was placed on the walk and Richard looked him over. Before he could decide whether he would like a brother better than a sister the two-year-old caught the watch chain which hung from his blouse pocket, and out came his dollar watch—the pride of his heart!

"Give me that watch," said Richard sharply. "You'll drop it and break it."

But the baby boy held the watch tightly and screamed angrily.

"You can't have my watch! Give it to me!" He snatched the watch and ran into the yard. "I don't want a baby brother, Aunt Millie," he called, when he was a safe distance from the baby.

"Then I'll take him on home, son."

The old woman quieted the crying babbles and pushed them on down the side walk. Richard was glad to see them go until he remembered he had not found a Little Sister and mother would soon be awake.

A woman with a red-headed, sore-eyed baby passed, but that wouldn't do. Neither would a dirty little Dago baby a girl carried in her arms. Could he ever find a baby to take Little Sister's place? Just then Aunt Ruth came across the street with a bundle in her arms which was cooing and crowing exactly like Little Sister.

"Reckon we could get that one, Aunt Ruth?" Richard asked eagerly.

"I'll give my watch for her and my dollar I was going to give for a dog, and—why, that's Little Sister! Where did you find her?"

"She wasn't lost dear. I took her to visit a neighbor while mother was asleep."

Richard rushed into the sitting room like a small cyclone and woke mother with a bear hug.

"Aunt Ruth took Little Sister, mother. I don't want any other Little Sister. Ours is the best of all. And we'll get that shepherd dog to help us watch her, and I'll take her to ride every day. I'm so glad we've got the same Little Sister."

And of course mother was glad, too.

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Rev. G. W. McPherson, of New York, has been supplying the pulpit of the First church, Vicksburg, during February. He held a meeting the two last weeks. There were several professions and 21 received for baptism. He left on the 25th and will resume his work as tent evangelist among the foreigners in New York City.

DROPSY

SO CALLED "INCURABLE CASES" OFTEN CURED. A great specialist will send a Special Personal Treatment free as a trial. Four treatments in one. Hundreds cured of Swollen Ankles, Abdomen, Feet, Hands and Face. Weak Heart, Smothering, Short Breath, and home after 5 to 15 doctors failed. 30 years' experience. Immense practice, wonderful success. Send at once for Free Treatment, New Book and Remarkable Cures in Your State. Describe symptoms. Relief first day. Address Dr. Franklin Miller, Elkhart, Ind. Dept. D, 156 to 166 Main St.

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February and March Worst Months For This Trouble—How to Remove Easily.

There's a reason why nearly everybody freckles in February and March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of othine, double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they will stay all Summer, and spoil an otherwise beautiful complexion. Your money back if othine fails.

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NEWS IN THE CIRCLE MARTIN BALL

The First church, Louisiana, Mo., has recently installed a magnificent pipe organ and added \$200 to Pastor Alpha Ingle's salary.

Pastor S. W. Sproules is making good progress in his work at Drew. Good congregations wait on his ministry. His work at Boyle is also doing well.

Dr. M. H. Hunt, of Louisville, Ky., will aid Pastor W. A. Boyd, of Cainsville, Mo., in a meeting beginning March 10. The church has just gotten into the new building.

Rev. J. A. Brounger has been pastor of the Temple church, Los Angeles, California, five years. There has been an average of 400 additions a year since he began work.

Pastor G. F. Wright has resigned the work at Northside church, Greenville, S. C. It is not stated where he will go, but a church in a neighboring state is soliciting his labor.

The Word and Way, on the first page presents a splendid picture of Dr. Edward Judson, the distinguished son of Adoniram Judson. Dr. Judson was born in Maulmain, Burma, in 1844.

A church was organized at Inglenook, Ala., February 15, with 25 charter members. Rev. M. T. Branham was chosen pastor. The prospects are good for aggressive work.

Evangelists Sid Williams and Singer Brown are now in a fine meeting at Indian. Pastor Martin has his splendid church in good condition for aggressive work. We expect gracious results.

Let everybody remember that the Mississippi Baptist Sunday School and B. Y. P. Convention meets at Newton, April 7-8. Some of our very best speakers will be there. A good program has been arranged.

The pastor's home at Jonesboro, Ark., was destroyed by fire last Monday night. Five thousand dollars insurance on the house, but Pastor Dudley lost his valuable library and household goods; no insurance.

It is stated that Delta Missionary W. R. Cooper has declined the call to Shaw and won and will remain in his present field. This is not so good for these two fields, but is all right for the general work in the Delta.

The W. A. U. of Clarksdale, is observing the week of prayer for Home Missions and much interest is shown in the meetings. The third Sunday the church and Sunday School will make an offering for the same object.

The meeting in which Pastor R. L. Gillon, of Gulfport, assisted Pastor H. M. Crain, of Milan, Tenn., was a great success. Many professions of religion and several additions. Great interest was manifested in the meetings.

Evangelist H. A. Hunt has again accepted a position as State evangelist of Mississippi. He recently held two meetings in Houston, Texas, in which 122 were added to the churches. He is now in the third meeting in that city.

That was a great meeting held by Evangelist Sid Williams at Hillcrest church, San Antonio, Texas. There were 72 additions to the church—the largest number of people who ever united with a Baptist church in that city during a meeting.

Houston, Texas, will invite the Southern Baptist Convention to meet in that city in 1915. It has been 20 years since the Convention met in Texas and the great state is getting anxious to have the great brotherhood come over the river and see them. Let's go.

Missionary J. G. Chastain is in Kentucky taking part in the association-to-association mission campaign which continued until April 9. The meetings are well attended and the interest on the part of pastor and people is keen. This guarantees the happiest results.

Pastor H. M. Crain, Milan, Tenn.: It is a peculiar pleasure to tell of the splendid meetings which we have enjoyed with my people here in Milan. I began the meeting myself and preached for three days and the church members were greatly awakened and there were several conversions. We then had the pleasure of having that prince of preachers, Brother R. L. Gillon, of Gulfport, Miss., to come and carry the meetings on for eleven days more. There was a constant rise in the religious tide and each meeting grew in power. Conversions were had at every meeting, and fourteen stand approved for baptism now and every church in town received members as a result of the meeting. I do not think that I have ever witnessed a meeting which had a wider reach in its effect on the community life. I knew when I invited Brother Gillon to help me that I was after a good man, but he exceeded my fondest expectations. His sermons were clear, forceful and eloquent. They were gospel from end to end. He made friends of every one and there was universal regret when the meetings closed.

Plans are about perfected for the thirty-fifth annual Sunday School Convention which meets at the First Baptist church, Meridian, March 31, April 1 and 2.

W. R. LAMPTON, President,
J. C. CAVETT, Chairman,
Z. D. DAVIS, Treasurer,
W. FRED LONG, Secretary.

For the Blood

HOOD'S SARSAPARILLA possesses the extracted values of the best vegetable remedies prescribed by leading physicians. That its formula has proved wonderfully potent is proved by its record of great success. For your blood medicine get HOOD'S.

Visiting speakers are Rev. Wm. A. Brown, missionary superintendent for the International Sunday School Association of North America; Dr. Lansing Burrows, recording secretary Southern Baptist Convention; Mr. Hugh Cork, general secretary of Illinois Sunday School Association; E. O. Excell and Roper will have charge of the music.

The program provides for a conference of pastors, superintendents, county workers, elementary workers, secondary division workers, and adult workers.

Probably seventy-five of the leading workers of the State and denominational leaders will take part in the program.

MERIDIAN FERTILIZERS SELL ON MERIT

In Mississippi they supply more than 25 per cent. of the entire sales. With honor in their own territory, and a quarter century of manufacture, they have a constantly growing use elsewhere. The reason is simply this:

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A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

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Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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MISSION DAY IN THE SUNDAY SCHOOLS, APRIL 12.

Arch C. Cree, Enrollment Secretary.

Sunday, April 12th, is to be observed as mission day in the Sunday Schools throughout the Southern Baptist Convention. The Sunday School Board, in co-operation with the State, Home and Foreign Mission Boards, is seeking to make this day a red-letter day in the mission work of our Southern Zion.

Every Sunday School in the South will be provided with a splendid missionary wall map of the world announcing the program and giving the central thought of the program. Suggestions to the superintendents and extra copies of the programs will also be furnished. Brother superintendent, if these have not reached you, please write to the Sunday School Board, Nashville, Tenn., and you will be furnished by return mail.

Last year the program was a David Livingstone program, exclusively foreign missions. This year the program covers both home and foreign missions with an emphasis on the work at home as the foundation and base of supplies for the work abroad. On the map a lighthouse has been erected with the Southland as its base and source and with its beams of light going to the uttermost parts of the earth.

The program is so constructed that it can be used as a whole or in part to suit different conditions in the Sunday School. The committee feels that both the day and the program are of sufficient importance and value to be featured exclusively on Sunday, April 12th. To this end it is urged that the superintendents confer with their pastors with a view to having the program take the place of the regular morning service of the church. This will do more to make the day a success in your Sunday School than any other arrangement you can make.

The offering made by the Sunday Schools on April 12th is to be divided between home and foreign missions in the Southern Baptist Convention, ratio of six dollars for foreign and four dollars for home missions. In no instance should this offering be allowed to interfere with the regular mission offerings of the church. It is intended as a special thank offering by the Sunday Schools and as a means of educating our Sunday School scholars in missionary interest and missionary giving.

Both the Home and Foreign Mission Boards are much in need of large and heroic giving at this time. The Foreign Board because of the debt carried over from former years and the Home Board because of the unparalleled demands made on it this year by crucial needs that had to be met, which have pushed our obligations far ahead of the receipts of any year.

Give Mission Day in the Sunday School the right of way on Sunday, April 12th, and do something worth while. Make the offering a real thank-offering, a sincere sacrifice to Him who sacrificed Himself for us. Rally one and a half million young Southern Baptists to meet this emergency and honor God with an effort worthy of His great cause, and we will raise a shout of victory that



**FOLEY'S
HONEY and TAR**
For Coughs and Colds

will thrill our Southern Baptist host and hearten and gladden the hearts of our faithful missionaries at home and abroad.

Home Mission Rooms, Atlanta, Ga.

DUMB CHILLS AND FEVER.

Douglasville, Tex. — "Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Ruth-erford, of Douglasville, "and from that time was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drugstore like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

W. T. Lowrey, Blue Mountain: We have just closed what is conceded on all sides to be the greatest meeting ever held at Blue Mountain. So far as we were able to secure the numbers, there were 193 professions of faith. The unconverted in both Blue Mountain College and Mississippi Heights Academy were practically swept clean. I think there was not a boarding student in the college who was not already a member of the church that was not reached during the meeting. There was almost a unanimous vote also in the Mississippi Heights Academy. Quite a number of the students of the public school made a profession, as well as people from the town and surrounding country. Of course, many of those who professed faith were already church members, as is usually the case in a great meeting of this kind. A great work was also done among the Christian people. I have never known our church to be more heartily united or more enthusiastically harmonious. Brother Jas. B. Leavell, of Oxford, preached and the Spirit was with him in mighty power. His sermons were searching, simple, logical, and Scriptural, and the Spirit used them mightily. Brother Walter Scholfield led the singing with great ability and consecration, and also did much valuable personal work. The writer had the privilege of supplying for Pastor Leavell at Oxford on last Sunday. He greatly appreciated the many courtesies from the kind people of that noble church. He found the church harmoniously and energetically at work, and greatly devoted to their efficient pastor.

Claude Bennett, Moss Point, Miss.: At Moss Point Brother N. R. Stone is bringing things to pass. Since his coming in January the Sunday School has doubled. The work of the various organizations other than the Sunday School has taken on new life and things in general have taken on a healthier tone. Stone is strong and forceful, and the sermons are

like the man. There is no "milk sop" in his preaching—but good red blood is in evidence. We like him.

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Edited by C. HAROLD LOWDEN

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Baptist Record, Jackson, Miss.

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Goodbye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

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Pape's Diapiesin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapiesin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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This book has been prepared for the home circle in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meet together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational divisions.

Avoids the Monotony of Repetition
If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

LESSONS BY THE WAY.

Lesson XII. March 22, 1914.

Luke 13:18-35.

Motto Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

Outline:

1. Resemblances of the Kingdom.
2. Entrance through the straight gate.
3. Christ's sufficiency and sorrow.

Introduction: Our Lord enters now upon the last general period of His ministry, called the Perean ministry, from the cities in Perea, east of the Jordan, which He visited.

1. The two short parables with which our lesson opens were probably given at the same time and place as our last lesson. Jesus looks upon the few who have as yet accepted His gracious teaching, a hundred, two hundred, and earnestly desires to impress it upon them that to them has been committed the vital principle which shall dominate the world.

The kingdom of God, He tells them, is in its beginnings like a grain of mustard seed, small, insignificant; a man plants it in his garden, and lo, it grows to such size that the passing birds can rest in its branches. A father gave his daughter a big purple bean, which she planted in the flower garden under her window. Within two months a plant with a tree's proportions was stretching its spreading branches and great palm-shaped leaves up to that second-story window. The principle of life, strong, abundant, was in the bean. Not so swift, but sure and wonderful, is the growth of God's kingdom. He also tells them that it is like the yeast in the measures of the meal which they so often saw their women set for bread, until the whole is leavened. The love of Christ enters the human heart, permeates all the affections and appetites, transforms the hopes and purposes of that life, until it comes "in the unity of the faith and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ." (Read Eph. 4:13-16.)

This new life cannot be confined to one person, but has passed on until the tiny seed, the handful of yeast, the blessed gospel, has reached around the world. The one hundred thousand Christians who were in the world at the close of the first century, increased until at the end of the tenth, there were fifty million; at the end of the fifteenth one hundred and fifty million; at the close of the nineteenth, five hundred million. During the few years of the present century, more than fifty million have been brought

to Christ. Our God is marching on.

2. As the Master went on His way, through cities and villages, many were interested in His teachings, and many minds were pondering over them. One questioner drew forth an answer different from his expectations. We don't know whether he was a nominal disciple, caring only for speculation about religion, or whether he was a sincere inquirer who had heard Jesus' stern conditions of salvation and wished to know how widely accepted these truths would be, but he asks, "Are they few that be saved?" The Lord replies, "Strive, agonize, put forth the strongest effort of your being, that you may enter in at the straight gate, the narrow way, for many shall seek in half-hearted fashion to enter in, and shall not be able. This is the matter of real importance—whether there be few or many who go in—are you one of them? Jesus looks forward to the time when He Himself, the Master of the house in glory, shall close the door of the Kingdom of God, when it will be too late to offer the claim of acquaintanceship with Him in this world. Then is the time of which He told you, that He would deny you before men. "I know not whence ye are, ye workers of iniquity, depart from me," are the words of the Judge, and there is no appeal. Sorrow and rage should be the portion of those who delayed their preparation, when they should see their venerated fathers, Abraham, Isaac and Jacob, and all the prophets, sitting as guests at the marriage supper, and they themselves out. The guests of that supper shall not be confined to the Jewish race, to whom salvation was first offered, but from east and west, north and south, will come those who were last in opportunity and privilege, but quick and joyful to accept the gospel when it came. At that feast will be gathered all those who have washed their robes in the blood of the Lamb. O delay not to strive to enter in, now in the day of opportunity!

3. The Pharisees have noted the growth of the people's good will toward Jesus, and are anxious for Him to pass on His way. One of them tells Him, perhaps truly, that Herod the king or tetrarch of Judea, was plotting to kill him. Filled with thoughts of the death which He knows he must accomplish at Jerusalem, and towards which He calmly moves each day, this threat has no power with Jesus, as is shown by His fearless message to Herod, "Go tell that fox, swift, crafty, treacherous, base, that I am going on my appointed way, healing, casting out devils, carrying out the course laid down for me, and going forward to Jerusalem, the proper place for a prophet

to perish! Then His great and loving heart pours forth in lamentation His sorrow for Jerusalem, the city of the great King David, the site of the incomparable temple, the honored in every Jewish breast, the scene of many of His own miraculous works. Though the city and her people had killed the prophets and stoned God's missionaries, He would have made her children His own for protection and blessing, as the hen gathers her brood under her wings, and they would not! He sees her on the brink of ruin, and turns away in sadness, exclaiming that he has left her desolate, and that they will see him no more until they shall say, "Blessed is he that cometh in the name of the Lord!" It is possible that this was partially fulfilled in the triumphal entry to Jerusalem, but the fulfillment cannot be until the Lord shall come again, to assume manifest and eternal dominion.

Suggested Scriptures: John 7:34; Ps. 118:26; Rev. 14:6-16; I Cor. 5:6-7; Rom. 11:25-27; Acts 3:19-21; Heb. 2:10.

Will Relieve Nervous Depression and Low Spirits
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out malaria and builds up the system. A sure Appetizer and aid to digestion, 50c.

The B. Y. P. U. A. invited the B. Y. P. U. of the Southern Baptist Convention to meet in joint session with them in Kansas City, July 2-5, 1914. The invitation has been accepted. The twenty-first convention of the B. Y. P. U. will be held jointly with the B. Y. P. U. of the South at the time and place mentioned above.

By Evangelist T. T. Martin

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Complete Manual of several hundred terse, pointed, appropriate prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missions, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout prayers. Vest Pk. size, 128 pages, Cloth 25c, Morocco 55c, postpaid; stamps taken.

The Baptist Record, Jackson, Miss.

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or address Eastman Jones, R. W. Walker, or P. B. Bridges, Jackson, Miss.

DEATHS

R. L. GREEN.

The subject of this sketch was born October 18, 1847, and died at Carpenter, Miss., January 20, 1914. April 6, 1886, he was married to Miss Dora C. Dodds, who with four sisters and one brother remains to mourn the loss of a true and faithful loved one.

Brother Green gave his heart to Jesus in early life and ever strove to live for Him. It might well be said of him as he said of Lot, "For that righteous man dwelling among them, in hearing and seeing, vexed his righteous soul from day to day with their unlawful deeds." On his death-bed he said he was tired of this sinful world and wanted to go to rest.

The self-sacrificing spirit of the man is revealed in the fact that as a sixteen-year-old lad he went to the war and endured its hardships as a substitute for his father. For four years the writer was his pastor, and can say with pleasure that he was found to be a Christian true to the trusts imposed and ever seeking to honor his Master. He was a rather timid man, and many stars shall be in his crown for the noble deeds he did that the world knows not of.

A faithful and active Christian, a devoted husband, and a true friend he shall prove a distant loss to the community where he lived and shall be sorely missed. The writer joins with the many, many friends of the family in extending sympathy and praying for a sufficiency of God's sustaining grace.

BRYAN SIMMONS.

BROTHER W. P. CHAPMAN.

At a meeting of the members of Concord Baptist church, Rankin county, Miss., on March 1, 1914, in conference the following preamble and resolutions were unanimously adopted, viz:

Whereas, Almighty God, in the exercise of His divine will has removed from this world and the busy cares of life our beloved Brother W. P. Chapman, of Newton, Miss. Therefore, we, the members of Concord Baptist church, take this means to pay our last tribute as resolutions of respect to the memory of the departed, and to express our deep appreciation and gratitude for the noble and efficient work done by him while our pastor, and by words and outward tokens to express our sincere sorrow for the irreparable loss the Baptist cause has sustained by his death.

Twenty-nine years ago, in February, he preached his first sermon as pastor of Concord Baptist church and continued successfully as our pastor for 16 years. He was called to the pastorate at Concord while she was practically in her infancy and he also young in pastoral work, but under the supervision of a man with such high ideals and Christian character rendered by him to this people greatly benefited, in the upbuilding of our church increasing its membership and creating an endearment for him that will forever live in the hearts of the people of Concord. No one of us

ever did or could doubt his integrity and we sincerely deplore his loss, and express our heartfelt sympathy with his sorrowing wife and family. Let us hope, however, in the language of the Scriptures, "I go to prepare a place for you." That in the golden summer of another life we shall all gather again in a sweet reunion where partings are unknown.

Resolved, That a copy of this be spread on the minutes of our church, a copy to the wife of the deceased and a copy sent the Mississippi Baptist for publication; also The Baptist Record, as a token of respect for the deceased.

Respectfully submitted,

W. R. PATRICK,
W. W. PATRICK,
W. PATRICK,
G. T. KINARD,
EDDA PATRICK,
JENNIE THOM.

THE ANTI-LIQUOR BILL.

The Anti-Saloon League's anti-liquor bill has passed both houses of the Mississippi legislature by a vote of 4 to 1. It was stubbornly fought by attorneys for the liquor interest, express companies and other corporate interest with all the vigor they could command.

Twice Dr. Eichelberger, superintendent of the Anti-Saloon League, and others managing the passage of the bill, withdrew it from the legislature in order to fortify by the foremost legal counsel some points of law involved. It is a very rigid measure, and it is no wonder that the liquor interest and liquor newspapers fought it. But its constitutionality in every point involving interstate commerce has passed through the strongest kind of legal counsel as well as good common sense, and it is predicted that every section of it will hold water. Thirty days' time was given for its effect after passage in order to give the express companies and other common carriers time to get their blank form receipts in shape and distribute them.

The bill provides: "No club or other social organization can keep liquor in locker, or anywhere else in the building, nor can liquor be carried to the building."

"It prohibits newspapers published in Mississippi from advertising liquor for sale."

"It prevents any one from ordering more than one gallon of liquor at a time."

"Every shipment of liquor delivered to anyone in Mississippi must be recorded in the office of the Circuit Clerk of that county, giving the name of the consignee, the kind and amount of liquor, when it was received, where it came from, and who shipped it."

"When the common carrier receives notice from the Anti-Saloon League or from other sources, that anyone is keeping liquor enough to make a suspicious character, or when a common carrier has reason to believe that anyone is going to use the shipment in violation of law, then the common carrier shall demand a statement signed giving the name and residence of the consignee, and that he is going to use this liquor for his own use in his own place of residence and will not violate any

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law thereby. If he violates the law after signing this he is then subject to two penalties: One for selling and one for signing a false statement. "It provides heavy penalties and imprisonment for violating any single section of this Act."

"It provides heavy penalty upon the common carriers for failing to record these statements with the Circuit Clerk and for not otherwise complying."

All together, it is a very rigid measure. Mr. Eichelberger, superintendent of the Anti-Saloon League, and the numerous friends of the league were aided by Rev. J. M. Morse, secretary of the league; Rev. H. C. Morehead, Rev. H. M. King, and such friends of the legislature as Senators Anderson, Young, Ellis, Donald, and Bailey. And Representatives May, Mott, Lewis, Harper, Cavett, Owen and many other senators and representatives and prominent citizens. One surprise came, and that is that some senators and

representatives from prohibition counties fought vigorously against the bill and then when the time came to record their votes for public inspection, voted for the bill. And some of them even dared to vote against it. There seems to be no question in the minds of the people that the liquor interest got in its work. But the bill is a good one, and it is predicted that it will do the work.

The league has another bill pending which amends a bill enacted two years ago and makes it to say that boards of supervisors and boards of aldermen shall appropriate one-third of the fines from liquor to help pay the expenses of securing conviction. It now reads they may and not more than half of them do this on account of liquor influence, it is said. This bill will doubtless pass, and the district attorneys over the State will then have a fund by which they can clean up their districts.

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A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

A TRIAL TO CLINTON.

I have had a very pleasant and enjoyable trip to Mississippi College. There are not only two members in the faculty who were there when I entered this college—Professors Aven and Sharp. They are still vigorous, alert and efficient teachers. They know how to tick and grow in usefulness and power. Dr. Provine and Professor Eager came my second and third sessions respectively. Dr. Provine started something as soon as he landed on the campus and has been at it ever since. His first work was to build a laboratory, which is now torn away to give place to a library building; and a three-story science building has been erected. This science building is said to be one of the best school buildings in Mississippi. The thing that charmed me was the buildings and equipments of the self-help club, where 125 young men are working their way through college. Why wasn't something like that done 20 years ago? When there was just a few of us boys made our own way. There were multitudes of boys longing for such an opportunity. I was delighted to see the new buildings, to stroll over the improved grounds and perceive the same old spirit that has made this institution such a power in the land. We are safe in investing our money and sending our boys to a school presided over by such a man as Dr. Provine and taught by such a noble band of teachers who are thinking more of God and boys than of self and gold. It was my pleasure to take dinner in the cultured home of Professor Eager. To know him is to love him. Professor Latimer was a class mate of mine. We knew he was destined for a great career. Bless his heart, he has gone through deep sorrows. He has gone to the school of affliction. The fires are hot but he is pure gold. The Lord only knows how many of the students have been inspired to a nobler life by the songs and living of

Myrtle Webb Latimer. She has gone over the river to be with the Master and the loved ones gone on before. Our hearts are with this noble man. The grace of God does sustain him. The younger teachers are vigorous and well equipped for their work. I sat for a while in Dr. Provence's Bible class. No man is educated until he knows the Bible. I was glad to see that class studying the Bible and not simply about the Bible.

The night was spent in the hospitable home of Dr. P. I. Lipsey, whose charming wife made everything so pleasant for the visitor; indeed, it is joyous to see again the institution that has done so much for me and has been such a blessing to the world.

E. D. SOLOMON.

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The Southeastern Passenger Association grants a rate of one and one-third fare to the Baptist Sunday School and B. Y. P. U. Convention at Newton, Miss., April 7-8. The certificate plan is offered, and at least 200 must hold certificates to get the rate. Other notice will be given.

Prepare for Teaching

Blue Mountain College has arranged to give unusual advantages during the last half of this session to those who wish to prepare to teach in the public schools.

The brilliant head of our Teachers' Training Department is spending this session in Columbia University, New York City, where he expects to take his M. A. degree in June.

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Our third quarter begins February 2nd. Our fourth quarter begins April 6th. Early in June, immediately after the close of our regular session, one of the regular State normals will be held at Blue Mountain for one month. At the close of the normal, regular State examinations will be held here for both regular and professional license.

Many young ladies ought to take advantage of the above arrangements.

W. T. LOWREY, LL. D., President

Blue Mountain, Mississippi